THE PACIFIC

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Reading Room

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"KEEP SWEET!"

By E. Harvey Hadlock.

Keep sweet! the little cares and frets of life
Are not the masters of a royal soul.
They serve to strengthen in the earthly strife;
They only waft thee nearer to the goal;
They are but hillocks in the path of footmen fleet.
Keep sweet! O heart of mine, keep sweet!

Keep sweet! Nor let the jar of harsh discord
Sound in thy soul the knell of radiant joy;
But publish peace, good will and love abroad,
And give the gold of happiness without alloy.
And thus thy life with blessing all shall greet.
Keep sweet! O heart of mine, keep sweet!

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A TRUE LENT.

Is this a fast,—to keep
  The larder lean,
  And clean
From fat of veals and sheep?

Is it to quit the dish
  Of flesh, yet still
  To fill
The platter high with fish?

Is it to fast an hour,
  Or ragged to go,
  Or show
A downcast look, and sour?

No! 'tis a fast to dole
  Thy sheaf of wheat
  And meat
Unto the hungry soul.

It is to fast from strife,
  From old debate
  And hate,—
To circumcise thy life.

To show a heart grief-rent:
  To starve thy sin,
  Not bin,—
And that's to keep thy Lent.

—Robert Herrick.

A PIONEER IN GIVING.

What we mean by this caption is that a man has been found who has blazed a new way in giving, and something well worth recounting has occurred. It is well that the correspondence in the matter has come to light; it may be a light to lighten the way of others.

A few years ago Mr. William Kent, a public-spirited man, of Chicago, became enamored of the grove of giant redwoods in Redwood Canon, Mt. Tamalpais, and secured possession of the same with the intent of preserving it forever in all its natural beauty and grandeur. In order that this might be done it was ascertained ere long that it would be necessary to get the tract into the possession of the state or the national government; for, a few months ago a great corporation began suit to have a part of the canon condemned for reservoir purposes. Investigation revealed the fact that the grove could be given to the United States under an act of congress entitled "An Act for the Preservation of American Antiquities." And last December Mr. Kent wrote to Mr. Garfield, secretary of the interior, made tender of the same and requested that it be called Muir Woods, in honor of the great naturalist, John Muir. Soon there went to him from President Roosevelt a letter accepting the gift, which read in part as follows: "I thank you most heartily for the singularly generous and public-spirited act on your part. All Americans who prize the natural beauties of the country and wish to see them preserved undamaged, and especially those who realize the literally unique value of the groves of giant trees, must feel that you have conferred a great and lasting benefit upon the whole country. I have a very great admiration for John Muir; but after all, my dear sir, this is your gift. No other land than that which you give is included in this tract of nearly 300 acres, and I should greatly like to name the manument the Kent Monument, if you will permit it."

Then there went back from Mr. Kent to Mr. Roosevelt this word:

"My dear Mr. Roosevelt—I thank you from the bottom of my heart for your message of appreciation, and hope and believe it will strengthen me to go on in an attempt to save more of the precious and vanishing glories of nature for a people too slow of perception.

"Your kind suggestion of a change of name is not one that I can accept. So many millions of better people have died forgotten that to stencil one's own name on a benefaction seems to carry with it an implication of mundane immortality, as being something purchasable.

"I have five good husky boys that I am trying to bring up to a knowledge of democracy and to a realizing sense of the rights of the 'other fellow,' doctrines which you, sir, have taught with more vigor and effect than any man in my time. If these boys cannot keep the name of Kent alive, I am willing it should be forgotten.

"I have this day sent you by mail a few photographs of Muir Woods, and trust that you will believe, before you see the real thing (which I hope will be soon), that our nation has acquired something worth while."

Then from the President there issued this characteristic message:

"My dear Mr. Kent—By George! You are right. It is enough to do the deed and not desire, as you say, to 'stencil one's own name on the benefaction.' Good for you, and for the five boys who are to keep the name of Kent alive! I have four who I hope will do the same thing by the name of Roosevelt. Those are awfully good photos."

And all that we have to say is: Those are awfully good letters—they will stand as a monument to the good sense of two Americans whom all the future will delight to honor! May God grant to those five Kent boys to keep the Kent name alive and ever honorable!

This unique act of Mr. Kent in clinging to his original suggestion in the face of the counter suggestion by the President of the United States, gives him a monument.

And that last letter from Roosevelt! What an evidence of the quickness of the man to know a good thing when he sees it, and to enthrone it!

A MAGNIFICENT DISPLAY OF PUBLIC SENTIMENT.

The San Francisco graft prosecution had strong endorsement in the First Congregational church of Oakland last Thursday evening when Francis J. Heney spoke for two and a half hours to an audience of 1,800 men, and was heartily applauded here and there from beginning to end. Mr. Rudolph Spreckels occupied a chair on the pulpit platform, along with the pastor of the church. The meeting was under the auspices of the Men's League of the church, the gentlemen named being guests at the dinner that evening in the church parlors. In his words of introduction Mr. Brown remarked that he thought when the League had invited them to come to Oakland and under the roof of the First Congregational Church, they would come into a balmy, sympathetic atmosphere. And the prolonged applause indicated that such an atmosphere was around about them at that moment.

It has long been evident that there are men of influence in San Francisco and vicinity who are working determinedly and desperately to bring to naught the effort to convict and punish certain prominent persons charged with graft. This magnificent display of public sentiment in a great church in Oakland, by an audience composed of men of worth and prominence in every work and walk in life, was exceedingly timely; and it will have the effect of subduing somewhat all but the most desperate—those who stand in imminent danger of being sent to the penitentiary, such of their intimate friends as wish them to escape this fate at all hazard, and their hirelings who want the money that has been jingled in their ears.

Highly gratifying to Mr. Heney and Mr. Spreckels must have been those few hours spent under the roof of that influential church, applauded and cheered by the best people of the community.

At one time in the meeting it was thrilling to see the venerable Deacon Williams arise and interrupt Mr. Heney and call for three cheers for Mr. Spreckels, and then lead the vast assemblage in rousing, deafening cheers for the man who had led in a financial way in this now world-famous prosecution.

In the course of his speech that night Mr. Heney said that what is going on now in San Francisco is more calculated to destroy all government than all that was done under Reuf and Schmitz. To prevent justice being done in this prosecution there are those who will, if they can, go to the extreme of bribing witnesses to leave the state, and to the debauchery of the courts. There are not a few who believe that assassination is not beyond some of those who stand trembling on the brink of the penitentiary and everlasting shame and disgrace.

They who are conducting this prosecution are fallible men, and they have made mistakes; but there is not the least reason for the despicable attacks that have been made on them by some of the newspapers, nor for the persistent misrepresentation on the part of others, so as to prejudice the public against them.

Beyond intelligent question a laudable, legitimate effort is being made to send some supposedly guilty men to the penitentiary. That is what the demonstration in Oakland last Thursday night signified as the belief of as fine an assemblage of men as ever gathered on our shores. A good gospel has long been preached from the pulpit of that church, but it was never put to better use than it was when Francis J. Heney stood there, and for two and a half hours championed the cause of civic righteousness.

WANTED: THE PROFIT OF THE MANY.

"It seems nice to have a little money all the time in the bank, and some income in addition to that of my salary," said a man to his wife the other day. Nevertheless he wasn't satisfied. This was not because he wanted more, though his income altogether, we are told, is not a large one—just enough to get along on comfortably with economy, and have a little saved for old age—but it was because he looked around and saw so many who were not in comfortable circumstances; many who had nothing ahead, and no good prospects for ever getting anything ahead. And anew there was impressed on his mind the thought that the years of the new century ought for the good of mankind to bring about some readjustments—more of an equality.

This brings to mind the father, whom we knew some years ago, who never could think of the pleasure that was soon to be his of putting his son through college without a twinge of sorrow because of the sons of other fathers about him who were not to be afforded such opportunity.

Recently in an article on "The Harmless Life," we came across this paragraph:

"The Christian life must be harmless. I must injure no one in the pursuit of my livelihood, my pleasure or my ambition. No one must be poorer because I am richer, nor unhappier that I may be prospered. No one's virtue must be sacrificed to minister to my pleasure, nor his welfare to enable me to attain the goal of my ambition. This harmlessness is both physical and spiritual, for I may not injure either body or soul. It is both direct and indirect. I may not of set purpose inflict harm, nor may I continue my course of action if I discover that it necessarily produces harm which I did not intend nor foresee. The pagan king who is said to have built his throne on eighty thousand human skulls is a type of the man who is willing to build his prosperity on the ruins of other lives."

More and more is the thought prevailing that in the present industrial system the profit and prosperity of the few are at the expense of the many and that there must be worked out ere long such modifications as will assure the profit of all. Like the old pagan, too many are building on human skulls—and there never can be any satisfaction in such building; at least not with the awakened conscience which seems to be taking possession of mankind.

ROOSEVELT A REVIVALIST.

The Philadelphia Press took the position recently that the quickening of the moral impulses of the nation, everywhere so evident of late, was a consequence of the financial depression which began in the later months of the year 1907. In support of its position reference was made by the Press to the great religious revivals which followed the panic of 1857 and that of 1873, as well as to those quickenings which followed the brief crisis of 1884.

But the Pittsburg Chronicle-Telegraph views the situation differently, and remarks:

"In all these instances the post hoc ergo propter hoc method of reasoning has an apparent application, but in case of the present tendency towards a moral uplift it does not apply, for the very beginning of this

tendency long antedated the recent financial depression. It was Mr. Roosevelt that set the regeneraive movement going. He came into the field as a revivalist, but vested with other powers greater than any other revivalist in this country has ever wielded. He took up the work of awakening the conscience of the country and compelling an elevation of moral standards and he prosecuted it with such tenacity, courage and sincerity that evil opposition was powerless to resist him. In due time the effects of his crusade for the redemption of the people made themselves felt in every corner of the land. The Roosevelt policies became a popular gospel displacing the old teachings of political parties and winning the approval and hearty support of honest men in all classes of society. State Legislatures vied with one another in enacting laws founded on those policies; commercial bodies adopted them as a basis of their ethical codes; churchmen used them to buttress the truths of religion. The good seed sown by Theodore Roosevelt bore fruit a millionfold and the harvest is now in sight.

"It argues curious blindness to attribute all this to the temporary sobering up of the people in consequence of a temporary financial disturbance. The new morality is more deep-rooted than this implies and it is safe to say that it will not prove to be ephemeral like the fits of regeneration in former years which the Press uses to illustrate its theory.

"Give Mr. Roosevelt his due. The moral revival of today is his work and is not fortuitous or transitory."

CHRONICLE AND COMMENT.

Los Angeles is to have Dr. Torrey in November for a series of evangelistic meetings.

The Boston Transcript states that it has been learned through what appears to be excellent authority that Mrs. Piper, the medium, who has been under constant scientific observation for more than twenty-three years, returned to England recently, to be subjected to further investigation by Sir Oliver Lodge and other distinguished scientists. Her first visit was made soon after the death of Dr. Richard Hodgson, and until last summer she remained there under investigation of the English Society for Psychical Research. A current rumor, yet to be confirmed by an authoritative statement, is to the effect that an imporant message from the late F. W. H. Myers to Sir Oliver Lodge was transmitted partly through an English medium, and that later the complete message was delivered through the mediumship of Mrs. Piper.

The American Board has issued a handsome illustrated pamphlet entitled "The Higher Educational Work of the American Board." It is an admirable statement of its basis, scope, opportunity and need. The Board has eleven colleges and twelve theological seminaries, all of which have passed the experimental stage and are doing a magnificent work. These institutions, in widely remote regions of the earth, stand at centers of the greatest international educational and evangelistic movement of the century. It is not surprising that the Board is asking for an endowment of $2,000,000 for these institutions. This is a small amount in comparison with the endowments and properties held by the 662 colleges, universities and technical schools in the United States—$554,077,000, which is an average for each of $891,000. The annual expenses of Harvard University are nearly $2,000,000—an amount equal to what is asked for endowments for these twenty-three institutions in foreign lands. It is through the educational institutions planted by the religious denominations in mission lands that we are in the future to do the best in the transformation of those lands.

The Pacific stated recently that the editor of The Advance had been charmed with California on his visit here in February and March. In the last number of his paper he writes: "If ever there was a city favored by the make-up of land and sea it is San Francisco. When the Titan hands of nature carved out the continent they made the harbor of harbors within the Golden Gate. * * * I have never before looked with so much interest upon any waterway into the land as I felt when I gazed at the Golden Gate." Our Chicago cotemporary concludes an interesting article on San Francisco with a paragraph as follows: "San Francisco is not likely to lose its predominance on the Pacific coast because of the earthquake. Its position on the greatest harbor of the continent gives it too much of an advantage to be put down by an earthquake. Fire could wipe out the buildings, but not the harbor. After all, the city was saved by water. And it is a city which belongs to all of us. I live in a much larger city. Nevertheless, when I stood on the hills of San Francisco and looked across that magnificent harbor and then away toward the wide waters of the Pacific, the impulse came over me with great force to say, 'This also is my city.' So overmastering is the impression that this gateway to the East belongs to all America."

Rev. E. Harvey Hadlock, Ph.D., presented his resignation as acting pastor of the First English Lutheran Church of San Francisco at the annual meeting of the congregation last week. He asked to be relieved of pastoral responsibilities, that he might enter upon a ministry at large and devote his time to literary and pulpit supply work. Dr. Hadlock came to this coast four years ago after completing a five years' pastorate with the Olivet Congregational Church of Springfield, one of the leading churches of Western Massachusetts. He resigned his work there to become field secretary of the California Christian Endeavor Union. After spending a year in traveling through California, addressing young people's conventions and organizing Endeavor societies, he accepted a call to supply the church which he now leaves. His work there has been eminently successful. The congregations and church membership have more than doubled, and the church building has been thoroughly repaired at an expense of something over three thousand dollars. Dr. Hadlock is editing and publishing The Cosmos, a magazine of optimistic and applied Christianity. He will also respond to calls to supply pulpits and assist pastors in forward religious movements, such as shall stimulate the churches to healthful living and active service.

The motto "In God We Trust" undoubtedly will be restored to the coins of our country. In the lower house of congress there were only five votes against a bill so providing, and 225 for it. The senate in all probability will be as nearly unanimous. The Interior comments wisely as follows: "The episode has brought out impressively the innate theistic reverence of the American people. The issue raised by omitting the inscription from the new coins was not of itself a

matter in which practical religion seemed to be involved. But the popular mind soon loaded it with all the weight of that remarkably pervasive American feeling that this nation depends for its greatness on the peculiar favor of God Almighty. It thus became significant. To the mass of citizens the disuse of the motto seemed like the repudiation of a Friend who on his part had always kept faith. Its restoration therefore means less as a matter of public policy than it does as an index of the strength of this national reverence. It is, to be sure, a mere demonstration of sentiment that we have seen, with no ethical consequence, but the sentiment is a real one, and Christian optimism may count on it as the abundant native ore of ethics which lies just beneath the surface ready to be mined. This outcrop of it will guide prospectors who desire to use it in future tests of the righteousness of the nation. A people from whom an occasion no more profound than this evokes so much fear of God will be found capable on deeper stirring of strong and even militant upstanding for the commandments of God."

We note with pleasure the progress in Canada of the movement for the union of the Presbyterian, Methodist and Congregational churches. A leading Eastern daily paper says that the plan for the ultimate union of these religious bodies continues to meet the approval of a large majority of the leaders. There was held a few weeks ago in Winnipeg, Manitoba, a joint conference of ministers of the three Canadian bodies named, at which the suggested basis of union was thoroughly discussed. "It is said that the men sitting in this conference, while for the most part local leaders, were nevertheless representative of the great body of clergymen of the three churches. It is therefore deemed to be notable that although some items in the plan were opposed and resolutions making other suggestions to the joint committee of the denominations adopted, none of the opposition was based upon denominational feeling. It is said, on the other hand, that practically all the men who spoke in the conference favored the ultimate union of the churches, and their suggestions, when they differed from the plan tentatively adopted by the joint committee, were made as looking toward a better working agreement, and not in criticism of the general plan. So heartily was union favored at the Winnipeg conference that it was earnestly suggested by resolution that all the missionary agencies of the three denominations should at once enter upon co-operative agreements, so that even before organic union of the denominations becomes possible they can demonstrate to the world that the denominations can and do work harmoniously together."

A Pomona College student tells in Student Life of a week spent in Los Angeles by students in Occidental, Pomona, Whittier and other Southern California educational institutions, studying social conditions: "Of the seventeen Pomona students who went on the trip, every one would agree that no equal period of time during the college course has contributed so much toward fitting him for a life such as the graduates of a college like Pomona should lead. The purpose of the whole trip was—not that those who went should merely see and learn—but that they should absorb something of the spirit which fills the hearts of all those noble men and women who spend and are spent for suffering humanity. It was an inspiration in itself to come into contact with such powers for good as Rev. Mr. and Mrs. Bartlett. A week is all too short a time in which to fully comprehend all there is to be known about the lives of our unfortunate brothers and sisters, but it is sufficiently long to bring one to the realization that he cannot afford to live unto himself, that his life is not his own. It was the work being done for the children that interested us most. According to Mr. Bartlett, the aim of the social worker of today is to deal not so much with the results of crime as with the causes, consequently it is of vital importance that much thought and time be given to the children of today who are going to be the citizens of tomorrow. The course was well planned, so that we made visits to places of all kinds. Hollenbeck Home for the Aged, the Soldiers' Home, the Catholic Orphans' Asylum, the State Reform School, the courts, the jail, college settlement, schools for foreigners, play grounds, rescue missions, the slaughter house, etc. It was with glad and at the same time sad hearts that we left Bethlehem Mission and came back to our own dear little college town. We were glad that our lives were cast in such pleasant places—sad that there are so many, many starved lives and so much misery in the world, but glad again that to every one there are open such wonderful opportunities to help those who are less fortunate." The writer of the article takes occasion to state that it must not be imagined that every moment of the trip was devoted to serious thought and things, that there was opportunity for some fun in between lectures and visits. Evidently our colleges are on the right track!

PULPIT PARAGRAPHS.

Chas. R. Brown.

The Man Out of Work.

It was a man speaking English in the twentieth century who said, "Modern life has no more tragic figure than the gaunt, hungry laborer wandering about the centers of industry and wealth, begging in vain for the chance to share in that industry and to contribute to that wealth, asking in return not the comforts and luxuries of civilized life, but only that rough food and shelter for himself and family which would be practically assured to him in a rude form of savage society." It was One speaking Aramaic in the first century who felt the pathos of the same situation as he drew his picture of men able, ready, eager to work, but suffering enforced idleness: "Why stand ye here all the day idle?" The reply came back, "Because no man hath hired us."

We see thousands of men these days in all the larger cities, sad-eyed and listless, sitting on the park benches, tramping the streets, gathering in groups to talk over the situation—no man is ready to hire them. The working man is like a cow—he must market what he has to offer right away and right along or he suffers loss and injury. He cannot store it up and sell it at the end of sixty or ninety days. He sees nothing coming in, yet his needs and those of his family press upon him daily.

The extravagance of those days when wages were abnormally high has increased the present distress. People coming here from the soberer states of the middle west, knowing what we had suffered by earthquake and fire, were amazed at the pace we set in the fall of 1906, in the spring and summer of 1907. When

hod-carriers were getting four dollars a day, carpenters five and six, bricklayers seven and eight, many thought the millenium had come to stay. There was beer and tobacco galore for men, big hats, ribbons and feathers for women, automobile rides and all manner of jollification for all hands. There are hundreds of families today who are wishing they had not been quite so free with their earnings.

The immense business done by the saloons when they reopened after the earthquake adds to the present distress. When a man has too much liquor aboard we call it "a load." The word is fitly chosen—the whole liquor business is a heavy, demoralizing "load," borne mainly by working men and their families, because there are so many of them. It is amazing that the toilers are willing to saddle themselves with the burden of keeping distillers and brewers in luxury and an army of saloonkeepers in comfort. The single city of Chicago spends a million dollars a week on liquor. That would buy two hundred thousand barrels of flour at five dollars a barrel—and such an amount of flour each week would keep a multitude from going hungry.

But the causes lie deeper. Human selfishness is continually overreaching itself and bringing economic reactions. When the demand for building materials was keen, the prices were put up and up and up. When the demand for labor to rebuild was strong, the price of labor was put up and up and up. The interests of the people were forgotten; but the people in their ability to sit still have the veto power. Building operations were checked until today materials cannot be sold at those fancy prices, and men of the building trades are walking the streets. "Thou shalt consider thy neighbor as well as thyself"—it is the only principle which will work; it is one of the two on which hang all the law and the prophets.

But back of all this there is a great surplus labor army even when times are good. It is so east and west. The United States Census for 1900 reported that 39 per cent of all the men employed in this country had been out of work for a period of from four to six months the year before, which was comparatively prosperous. When a hundred thousand men were called out in the great strike of sailors and longshoremen, teamsters and draymen, porters and packers, here on this coast, there were plenty of unemployed men ready to take their places. Men fought for the chance to work until heads were broken and wrists were crushed in the struggle. This surplus labor army complicates the entire situation.

The problem cannot be met by private charity or personal kindliness—society as a whole must face it. There ought to be a free employment bureau in every city maintained by the state, all bureaus working together with a statesmanlike outlook upon the situation. The private employment bureaus are often either dishonest or inefficient. In times of industrial depression large works of public utility, the improvement of streets and country roads, the building of storage basins to prevent disastrous overflows in our valleys, the completion of great irrigation works to reclaim the arid lands, ought to be undertaken by municipal, state and federal governments, offering employment to thousands of men. It would increase taxes; but the money had better be thus spent than be given in charity for the maintenance of soup-kitchens and alms-houses for those who have been denied a competence by their inability to secure regular employment.

The situation is a challenge to the moral forces of the land. We must pray with new emphasis, "Thy Kingdom come"—come here and come now in the prevalence of a larger wisdom and a finer consideration for our fellows. "Thy will be done on earth," as it would be done in that social order where the divine will and purpose for men had become sovereign. We shall only stand right with Him who was Himself a carpenter, who felt the pathos in the lot of the man out of work, as we give our best thought and finest energy to the solving of these vital problems.

"MODERN POETS AND CHRISTIAN TEACHING."

The volume, in this delightful series, on **Elizabeth Barrett Browning,** is before us. It is by Martha Foote Crow, who says in the initial chapter: "Elizabeth Barrett Browning richly deserves a place in a group of poets who gave expression through their divine art to Christian teaching. She was essentially a religious poet; the spirit of religion pervades and irridates every page she wrote. But it was not any monastic ideal, any spirit of worship in selfish seclusion, that she set forth. Her real spirit lived in the world; she was part of the very current and passion of it, and she transmuted the humblest elements of life as she knew it into heavenly radiances. The following stanzas from "De Profundis" show her faith:

"For us,—whatever's undergone,
Thou knowest, willest what is done.
Grief may be joy misunderstood;
Only the Good discerns the good.
I trust Thee while my days go on.

Whatever's lost, it first was won;
We will not struggle or impugn.
Perhaps the cup was broken here,
That heaven's new wine might show more clear.
I praise Thee while my days go on.

I praise Thee while my days go on;
I love Thee while my days go on;
Through dark and dearth, through fire and frost,
With emptied arms and treasure lost,
I thank Thee while my days go on."

The author says that Mrs. Browning's view of Jesus Christ was a personal and immediate one. "Every event in his life was realized vividly to her poetic vision, and was held precious and native as of the things that she had actually seen and that were circled about a near and beloved friend. She cherished through life a strong desire to go to Jerusalem, but from fulfilling this wish she was in earlier life deterred by her ill health, and later by straightened means. But it was almost as if she had been there and had seen the very footsteps of Jesus upon the soil of Palestine, so permeated does her poetry seem to be, not only with his spirit, but with his life, his every act and movement." These stanzas from a hymn by her show her devotion to Christ:

"Since without Thee we do no good,
And with Thee do no ill,
Abide with us in weal and woe,—
In action and in will.

By hours of day, that when our feet
O'er hill and valley run,

We still may think the light of truth
More welcome than the sun.

By hours of night, that when the air
Its dew and shadow yields,
We still may hear the voice of God
In silence of the fields.

Abide with us, abide with us,
While flesh and soul agree;
And when our flesh is only dust,
Abide our souls with Thee."

In a chapter on The Realms of Mysticism the author quotes Mrs. Browning as saying in 1858: "There is in the world now, I can testify to you, **scientific proof** that what we call death is a mere change of circumstances, a change of dress, a mere breaking of the outside shell and husk. * * * In twenty years the probability is that you will have no more doubters of the immortality of souls, and no more need of Platos to prove it." The comment is: "That this was the vision of the poet rather than the certainty of the reasoner, we need not say. Her faith, based upon revealed religion made her leap quickly over to a belief based on a scientific proof which had not as yet been set on sure foundations." (Eaton & Mains, New York; also Jennings & Graham, Barker Block, Berkeley, Cal., $1.00 net.)

BACK TO INDIA.

H. G. Bissell.

After a furlough of two and a half years we are back again. How many have proved the apostle's statement that for them who love the Lord all things work together for good, even furloughs! Illness, sad partings, many difficulties and hard work all count. Better acquaintance with home churches, a wider circle of friendships in meeting with so many devoted workers at home, some association with the officers of the Board; witnessing the Haystack meeting; now and then hearing some of America's best preachers, have all helped to enlarge the ideas about God's kingdom, and make the work of redeeming the world to appear more than ever the supreme task. A thousand thanks to the Board and the churches and pastors at home, and above all, thanks for the opportunity of again working for India hand to hand!

Twenty-seven letters and many missionary and Indian friends waiting to greet us at the wharf in Bombay, and at Ahmednagar gave a welcome never to be forgotten.

Close on our return came the semi-annual mission meetings, when the whole mission force met in Ahmednagar for prayer and planning for conference and consecration. Then the three-days' convention of native churches followed, bringing the foreign and Indian workers together in platform, in pew and in personal touch with the spirit of God.

One could not hope for a better return than this. The inspiration of fellowships; of facts and forces now new in India; the inspiration of new problems and hard questions and of a work surely gaining ground, was all there; a power pushing one out among the people to win them to God, it could be felt all the time. If possible let the returning or the new missionary come to his field at such a time. The memories of such first weeks will stay by him the rest of his days.

It is but little over two months since we landed, but it seems as if we had never been away, except for many significant changes. The new churches in Bombay and Ahmednagar have been completed in our absence. Mrs. Bissell, Sr., and Mrs. Henry Fairbank are no longer in the flesh on this field. Institutions are gaining strength and efficiency with reorganization. Latent Indian talent is more in evidence.

A national home missionary society has been formed and is about to take two out-stations hitherto managed by this mission. Influential, well-to-do, educated converts and inquirers are increasing in number. Mission and church union is being discussed by foreigners and Indians in Western India. The hunger for higher education is more manifest. More pupils from our schools, both boys and girls, are climbing the ladder of learning higher and passing advanced government examinations. The professions and trades are of increasing interest. The mission has purposed to push evangelistic work, evidently in response to a plainly deserved need and call. The mission force has been strengthened by new families and ladies recently sent out. The so-called "Normal School property" at Ahmednagar has finally been purchased by the Board. A well-equipped, imperatively needed, and centrally located large school plant has thus been furnished to the mission. Already negotiations are progressing which will, perhaps, unite the leading missionary bodies in Western India in the organizing and sustaining of a fine training institution such as has never before existed. Many thanks to all the donors who made the purchase of the property possible. Could those at home who have given however little or much toward any gospel enterprise in such a land, really see even a part of the good their gifts accomplish they would feel more happy and grateful than most people could believe. Great returns are always assured. With gratitude for all the past blessings God has bestowed, through whatever channel, and with faith in His unfailing love for the future, we again join these rejoicing co-laborers in Christ.

ACORNS FROM THREE OAKS.

Aloha.

A Joyful Blossom Festival.

Jupiter Pluvius waited. Old Sol was in his glory. All roads ran toward Saratoga Saturday, and though the newspaper estimate of 15,000 in the little town was doubtless excessive, it is true that the local interurban cars carried more than 8,000 fares, breaking their best previous record by more than a thousand.

Prayers were answered, and so far as we can learn no accident marred the day. Private hospitality was abundant. Two hundred happy people shook hands under Three Oaks, and Bro. Patchell's sweet prayer voiced our heart-beats. Neighbor W. G. Alexander, just moved out for the summer, drew seventy-five friends to his bungalow housewarming. **Ab duo disce multos.** Speeches, games, kite-flying, rides, races, vaulting—all the varied enjoyments of the first outdoor festival of the year—were indulged in. Doctor W. H. Fauuce of Brown University made us an admirable address, and we long for more of him, even as we do for a Rhode Island clam-bake.

Riverside Indian Conference.

I cannot write it now and here, but some time can tell my friends why interest in Indians with me is not

a mere instinct of humanity, but the keeping of as sacred a vow as I have ever made. It has been a privilege to co-operate with the pioneers of the Northern California Indian Association until the little meetings of a few devoted souls in humble back parlors have grown into the immense audiences which Dr. George L. Spinning thrills and inspires. The few dollars and scant Christmas boxes which eked out the comforts of a handful of quiet missionaries have grown into Uncle Sam's $160,000, with Mr. C. E. Kelsey, the tactful and soulful young attorney, who is our tireless and unselfish agent in employ of the government to see that these long robbed wards of the nation have at least a few acres with titles so fixed that the white man's greed need not graft them away. The last three days of April such men as Mr. Albert K. Smiley of Redlands, of Mohawk Conference fame, and the stalwart humanitarian, David Starr Jordan, with hundreds of others, meet at Mission Inn, Riverside, to devise what more can be done to Christianize and civilize the saddest souls under our flag. If you care to know more about it write Box 45, R. F. D., Saratoga, or Frank Miller, at Riverside. Send me, please, at Saratoga, later at Riverside, any message, any question, any true and telling Indian story, any suggestion of work to be done, which I will reverently and devotedly lay before the local committee of this coming assembly of humanitarians and patriots. Who can tell what the God of Abraham Lincoln and the slave will do for us as a commonwealth if in love and faith we begin to do even tardy justice to our red brethren.

If any missionary woman or a devoted pastor wants a telling, soul-stirring speech from Dr. George L. Spinning of Washington, let them write to Miss Cornelia Taber, 313 South Tenth street, San Jose. What Gough was for temperance and Beecher was for the slave this flaming son of the prairie (son of thunder, too) is for the red men. Will not many pray for this coming conference that it may mark a genuine epoch in our civilization.

How Shall We See the White Fleet Sail into San Francisco Bay?

Write Rev. Ernest L. Walz, 1021 Greenwich street. He'll tell you, and may he guide you. He knows Russian Hill, the best place; for it is his dear and deserving parish.

THE MEN WHOM GOD ACCEPTS.

A Study of the Twenty-fourth Psalm.

(Christian Endeavor Topic for April 5th.)

Albert W. Palmer.

The earth is Jehovah's. Three great voices come to us out of this old psalm which has sung its way across the centuries. The first of them is this:

"The earth is Jehovah's, and the fullness thereof;
The world, and they that dwell therein."

This world in which we live is a great and inescapable revelation of God. A man may ignore some of God's other revelations. He can shut his Bible and place it on a high shelf and leave it there till the dust gathers inches deep upon it. A man can turn his back on Jesus and refuse to listen when he speaks. But a man cannot escape the world in which he lives—its throbbing energy, its all-pervading law, its upward progress, its haunting beauty, ever cry out to him:

"The earth is Jehovah's, and the fullness thereof."

Whom does God accept? When once the idea comes home that this world in which we live is God's expression of himself in ways that we can see and hear and understand, when some day we have awakened to find

"Every common bush aflame with God,"

then the further question comes: How shall our souls come in tune with Him? What sort of men does God accept and receive into the inner circle of deepening companionship with Him?

Some have answered: The men who with fasting and sacrifice, by tithes and by new moons obey the demands of our ceremonial law. Others have answered: The men who without doubt or questioning believe the things set down in our creed. And yet others have suggested that God is too kindly and benevolent to refuse anyone; that he accepts everybody that happens along—

"Pish!
He's a Good Fellow, and 'twill all be well."

But there is a profounder answer in the second great voice which comes to us out of the psalm:

"He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully."

Who are the men whom God accepts? The answer is the men who in deed and in thought, in silent aspiration and in spoken word are absolutely honest! The way to be accepted of God is not through first finding out some ultimate philosophy, or hammering out some final creed, but it is through surrendering oneself absolutely to the search for and obedience to the truth as it shall day by day be revealed. The man whom God accepts is the man who has, in all departments of his life, that supreme honesty and loyalty to truth which we call "the scientific spirit." An honest man may not always see the whole truth, he may make mistakes at times, he may do wrong at times, but, because this is an honest universe, he is some time going to come in tune with it. But for the dishonest man there is no hope in an honest universe.

The call to accept God. This is the third great voice which comes to us out of the psalm:

"Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors;
And the King of Glory will come in."

It is a call to the grey-walled city of Jerusalem to open her gates to the God who accepts only honest men. For the King of Glory to come in would mean for all dishonesty, all hypocrisy, all pretense, all sham and deceit to go out. What a call this is to our civilization of today! What a cry to the cities of America it would be:

"Lift up your heads, O ye gates;
And the King of Glory will come in!"

And if the cities should enquire,

"Who is the King of Glory?"

how startling would be the answer: "He is Jehovah of Hosts, the creator and sustainer of an honest universe, one in whose presence no hypocrisy, no fraud, no graft, no gambling, no evasion of the law, no legal quibble, no impure food, no dishonest building, no self-deception can ever stand. Forever He stands outside the city waiting for men to accept Him. Lift up your heads, O ye gates of our civilization of today, and let Him in!"

THE E. T. EARL LECTURES OF PACIFIC THEOLOGICAL SEMINARY.

The E. T. Earl lectureship is fulfilling its large mission in bringing to the coast men of varied types and messages. This year the lecturer, President W. H. P. Faunce, by his clear, forceful, pungent presentation of modern religious and educational problems, is commanding wide interest and approbation. President Faunce is a wise and effective interpreter of modern Christianity. His note is that of mediation rather than of radicalism.

The first lecture, on "The Attitude of the Ministry Toward New Truth," was a particularly telling and cogent setting forth of the obligations of the modern pulpit to present truth in terms of present-day life and thought. Perhaps the greatness of the gulf beween the thought world of the passing and incoming generations has not been so graphically and strikingly described as in this lecture; with the corresponding need of adapting present-day preaching to the mental atmosphere of the youth of today.

The second lecture, on "The Contribution of the School to Church and State," dealt largely with the possibilities of the Sunday-school as a needed factor in modern education. The speaker well characterized it as the institution showing the greatest chasm between possibility and performance of any institution of modern society. The summons of the hour to the church and the ministry, to advance in the direction of religious education, was given with an ernestness and convincingness which ought greatly to further this cause.

The title of the third lecture, "Gains and losses in Modern Education," hardly indicated its true subject, which was a comprehensive resume of the bearing of the new psychology upon religious experience and method. If the speaker seemed to minimize somewhat the rational element in religion, he only reflected the emphasis of the hour upon feeling and conduct, which have so long been denied their rightful place.

President Faunce has the advantage of blending the point of view of the minister and that of the instructor, giving him a close touch with the large audience which he is addressing. As a public speaker he is both pleasing and impressive, winsome and positive, popular and scholarly, furnishing an admirable model for both preacher and educator. J. W. B.

INAUGURATION OF PROFESSOR GEORGE DEWITT CASTOR OF PACIFIC THEOLOGICAL SEMINARY.

On Monday next, April 6, at eight o'clock p. m., Prof. George D. Castor, Ph.D., will be inaugurated into the professorship of New Testament Literature and Exegesis in Pacific Theological Seminary. The exercises will take place in the First Congregational Church, Berkeley. Mr. Castor will read a paper on "The Kingdom of God in the Teachings of Jesus." Formal inauguration will be conducted by President John Knox McLean of the Seminary, after which a prayer will be offered by Prof. Charles S. Nash. Greetings will be extended the new member of the Seminary faculty from the alumni by Rev. Leland D. Rathbone, of the class of 1888; from the other theological schools of the bay region, by Prof. J. O. Lincoln, of the Church Divinity School of the Pacific, San Mateo; from the local churches and ministers, by Rev. R. C. Brooks; and from the University of California, by Prof. Alexis F. Lange, Ph.D., Professor of the Theory and Practice of Education at the University.

Mr. Castor has been one of the instructors of the Seminary since August 1st of last year, when he arrived in Berkeley from Yale, with which institution he had been connected. He has been prominently identified with the local Sunday-school work since coming here.

A PHILOSOPHER WITH THE MINISTERS.

The Congregational ministers of San Francisco and vicinity had the pleasure of listening last Monday to Professor Howison of the University of California on "The Relation of Pragmatism to Theology." In introducing Professor Howison, the Rev. Dr. Buckham said there was every reason for recognizing the service which Professor Howison had rendered to the cause of Christianity; that, among other services, he had advanced the most cogent arguments for God and immortality. Professor Buckham stated that there were, of course, some of the positions of Professor Howison which he did not endorse; and yet, quoting the words of Christ, "He that is not against us is for us." In the course of his address Professor Howison said that he regarded the religion of Jesus as final; that no truth ever can get beyond what he promulgated. He thinks that there is urgent need that we find what the doctrines are that lie at the root of fealty to Christ, and work earnestly to bring about that fealty. The world, in his opinion, is far away from Christ today, because of a refusal to believe in the practicability of his teachings. Fundamentally faith is simply fidelity. Professor Howison stated that he is impressed with the feeling that our religion is at stake, and that its influence on the world in imminent danger of being lost. "I want God; you want him; but the atheist doesn't want him." According to Professor James, the great apostle of pragmatism, there is not now very much of a God in the universe; for the argument is, God comes at the end of evolution, and his coming depends on our courageousness and on our character.

Such was the interest in what Professor Howison had to say that he was invited to meet with the ministers one week from next Monday, when opportunity will be afforded for questions and answers.

Next Monday the Rev. F. H. Maar will read a paper on "Ourselves and our Sermons."

A GLANCE AT OUR CORRESPONDENCE.

One cannot sit in the office of The Pacific week after week and open the letters as they come, as the editor and manager does, and fail to realize that the paper has made for itself a large place in many hearts.

We quote from a letter received last week from Redlands:

"Enclosed find postal order for $2 for The Pacific. I wish I could make it $10. The paper has been a weekly visitor at my home for forty years, and to lose it would be like parting with a dear friend. God bless The Pacific and hasten the time when it will enter every Congregational home in California."

Another sends in $4 on subscription and writes: "I wish to apologize for my negligence."

Another, feeling constrained to stop for awhile taking the paper, writes:

"Enclosed is postoffice order for six dollars, which

will square my account with The Pacific to date. I regret very much to have been one of the delinquents, and more, that I will have to discontinue my subscription for the present.

"Yours, with best wishes for success."

From away up in Eastern Washington comes the following:

"Dear Editor of The Pacific: I have sold my chickens, and would like to make a small donation—four dollars—to The Pacific. I will pay also for a year's subscription for a sick brother. I don't see how we could get along without the paper."

From Southern California we have this:

"Dear Mr. Ferrier:— I have just been reading The Pacific of March 20th, and was so impressed with the sermon by Dr. Wm. Horace Day, that I am moved to send you a dollar for such number of copies as this amount will cover, that I may present them to as many families in our church, if hapily God will bless the effort to arouse our people to a keener sense of responsibility to pray for the pastor and his work. Oh, I can't tell you how the indifference of so many of our dear people weighs me down at times; our city is so prosperous, too prosperous, in fact, such a scrambling for the dollars and so little interest in the cause of Christ."

From one of our Northern California towns another writes:

"We are glad of the dollar rate for new subscribers, as it will help us to pass on the good things in the The Pacific. Often there is an article in the paper which I wish several of my friends might see. Now, I can make sure one of my friends shall see all the good things a whole year. Hoping that next year will bring the subscription price down to $1 for all, so that our $3 may cover three subscriptions, I r main your sincere friend."

From Portland, Oregon, we have these words: "I find that I am in arrears in my subscription to The Pacific, which I regret. There is much that is helpful in your paper as well as interesting and I do not wish to do without it. Enclosed please find renewal as well as past dues."

We cannot, with such letters coming in, let up in our effort to build up the subscription list of the Pacific.

Pastors, you cannot afford, in the interests of our coast Congregationalism and the work of the kingdom of the Master, to let this campaign lag. We must get the number of subscribers which we started out the first of the year to get. We confidently believe that you can say with emphasis to your people that they will like The Pacific if they will but take it and read it.

In the Green Street Church, San Francisco, is a man who began to take it in January, and he regrets now that he didn't begin years ago.

One of the most cultured laymen in Southern California, who has taken it for a dozen years or more has again and again thanked his pastor for prevailing upon him to subscribe for it when he came from New England to California.

HOME MISSIONARY NOTES.

The outlook of the California Home Missionary Society is very encouraging to those who are watching the treasury. The churches are responding for the most part heartily to the appeals made. Some are very slow in sending in the offerings already made, and are in danger of being left out of the goodly list of contributing churches this year, simply through neglect of some one to send on the money already raised. An immediate remittance to the superintendent's office should be made by such. Next Sunday presents the last opportunity for making offerings that can be credited for the year 1907-'08.

Among the Churches.

CALIFORNIA.

Santa Rosa.—Thirty-five persons were received to membership last Sunday, 32 on confession of faith. Sixteen of the number were men. The membership of the church is now 211.

Norwalk.—Norwalk Church moves on with steady stride—successfully. The last Sabbath six united with the church. Since the pastorate of Rev. M. A. Martin began in Nov. 16 have been added to the membership.

San Francisco, Plymouth.—A council for the ordination of Mr. M. W. Meserve, son of Rev. Dr. Meserve, the pastor of Plymouth Church, has been called for April the 10th. Mr. Meserve is a student in Pacific Seminary, and has been, supplying at Sunset for sometime.

Oakland, Plymouth.—On Wednesday evening Prof. Cas- four Lenten addresses at Plymouth Church, Oakland, on the theme, "Four Crises in the Life of Jesus." The topics for the four evenings will be (1) The Temptation, (2) Among the Scribes and Pharisees, (3) In the Temple, and (4) The Garden and the Cross.

San Francisco,—Green Street.—Easter Monday, April 20, is to be a "Day of Inspection." The partially finished new building will be open all that day to visitors. The ministers meeting will be held at eleven o'clock, after which lunch will be served at 12:30. At 2 o'clock Rev. Chas. R. Brown will give an address. It is hoped that out-of-town Congregationalists will be present in goodly numbers.

Etiwanda.—Rev. S. G. Lamb, the pastor of the little church at Etiwanda are greatly rejoicing in the revival interest lately enjoyed in the church and community. Several conversions have come as a result of the work of the pastor and church, assisted in a very strong and successful way, by the Rev. M. B. Reid. Mr. Reed is one of the young pastors of Los Angeles Associaton, showing promise of great usefulness.

Los Angeles, Trinity.—Trinity Church was greatly favored Sunday, March 22, in having Rev. John Hardin of Chicago to preach for them in the absence of the pastor—Rev. Clifford Hand. Mr. Hardin is an able and interesting speaker and Trinity greatly appreciate the prospect of having him preach for them for several Sundays. Trinity is located in a fine section of the city and has good prospects of becoming a setrong and useful church.

Alpine.—The little town of Alpine has had its society event the past week, celebrating the Golden wedding of Mr. and Mrs. Abbee. Mr. Abbee has for a long time been the Supt., of the Cong'l S. S. Rev. J. L. Pierson in beautiful words solemnized the walking together of the twain for the past 50 years. Besides many gifts they received a purse of $100—and best of all a "God bless you" from a host of loving friends.

Hawthorne.—Hawthorne, is one of the churches added to the Congregational list in the last 4 months. Hawthorne Church was organized by Rev. C. S. Billings, a nice chapel built and paid for, which is used for Sunday-school purposes. The community is a manufacturing center and much good has and will result from the enterprise. The past week the church held a very successful social, finding talent to make a good programe among its people. Ten dollars was raised to apply on the piano fund.

Graham.—Graham is a new church enterprise located in a good community among laboring classes. Its need now is met in having Rev. Dr. D. D. Hill, the prince of church builders—to become its pastor. Many places in Southern California were desert, but now they are an oasis of God—made so by Dr. Hill. Soon Graham will have a church building for Dr. Hill works on that line. He has just closed a successful campaingn for Home Missions, Each church where he went raising more than its apportionment.

Los Angeles.—Southern California is noted for weddings of all kinds. The last week the First Church has been all astir, celebrating the Golden Wedding of Mr. and Mrs. N. S. Averill, two of their most prominent and worthy members. not only the church, but about every education society in the city were present to do honor to those who have served in most every capacity along educational lines. About 1000 were present. Dr. Warren F. Day made timely remarks, the occasion was all joy and congratulations to the happy couple with the hope that coming years will be full of God's blessing as have been the past.

Berkeley, First.—Fifteen persons were welcomed into the fellowship of the Church last Sunday. Three on confession of faith. Seven children were baptized. The Rev. Dr. Hopkins closed his work on Sunday and left on Monday for Albany New York. The pulpit will be occupied next Sunday by the Rev. J. S. Chandler of India. On the following Sunday the Rev. Dr. Spining will speak concerning the California Indians, and the next two Sundays will be taken by Professor Castor of Pacific Seminary.

Pacific Grove, Mayflower.—The Santa Clara Association, comprising the Congregational churches of Monterey,Santa Cruz, San Benito, Santa Clara and San Mataoe counties, will hold its spring meeting with Mayflower Church of this place April 8th, and 9th. A carefully prepared program for the meeting has been arranged, and it is expected that the session will prove to be one of the most interesting and profitable held in recent years. It is ten years since the Association met with this church. The March meeting of the Ladies Missionary Society was made a Memorial service in loving memory of the late Mrs. E. S. Williams, the wife of the first pastor of Mayflower Church. A number of the ladies present who had known Mrs. Williams many years recalled pleasant memories of their association wi h her, and spoke of the high esteem in which she was held by all who came to know her, and feel the helpful influence of her beautiful life. A generous offering was received fo the work of the Home Missionary Society.

Riverside.—Dr. McLaren took for his theme for morning service on Sunday Mar. 29th, "The Outgrown Bed" Isa. 28-20, presenting a picture of what the great prophet saw in the Mount of vision, as contained in that wonderful chapter; then with consumate skill drew a parallel word picture of the present condition of the church. So much engrossed with things in the valley (material) that they could not rise to the mountain heights so as to get in touch with God, without which the church has only a name to live, and is really dead. The evening service was largely of a musical nature, though the pastor always gives a short pithy talk in connection with these monthly musical services. Monday night Mar. 30th, he gives his popular lecture on "The Philosophy of Humor," in the interests of the "Ladies Aid." The capacity of the church will doubtless be the only limit to the audience, as the ladies have made a very moderate price of admission. The lecture is better worth a dollar than any bottle of "patent" medicine, in the estimation of those who have heard it.

WASHINGTON.

Kalama.—Rev. Frank McConaughy resigns.

Marysville.—Rev. F. H. Adams has resigned. He leaves soon for California.

Tacoma, East.—Rev. S. S. Healey has come from Pullman to take charge of the work here.

West Lake, Idaho.—Rev. C. W. Bushnell conducted two weeks of special services during which 28 confessed Christ. Rev. E. Van Wert is pastor.

Lowell.—Rev. Robt. H. Parker has been obliged to resign on account of his health, he will probably not accept another pastorate, not at present, at least.

Tacoma.—Work is now progressing on three new buildings, First, Plymouth and Alki. First is using its basement. Plymouth is at work on its foundations and Alki has been lathed.

Edison.—Rev. Geo. Baker has resigned to accept a call to Machias and Hartford. The resignation was presented on the first of March, to take effect the last Sunday of the month.

Everett.—Rev. James E. Smith received a call to Crookston, Minn., but at the earnest solicitation of his congregation which refused to accept his resignation, he has decided to remain in Everett.

Underwood.—The Underwood church was recognized Thursday, the 19th of March, with 17 members, of whom 12 were by confession. The 5 received by letter were all Congregationalists.

Seattle, Prospect.—Rev. C. R. Gale, Supt., of our Church Extension Society, will give a series of Lenten Talks here, and in other churches connected with the society, on the life of Christ illustrated with stereopticon views, reproduced from issot's famous paintings.

Blaine.—Rev. M. P. Jones has been called to Blaine, for sometime our work here has not been pushed very energetically, but with the new life that is stirring the city it was thought wise to call a strong man to the field and to begin aggressive work. Mr. Jones enters a field of much promise.

Hope, Idaho.—From a church with only 21 resident members whose expenditures are $550, we might not expect a very large contribution to benevolences, but Hope sent $108 last year, over five dollars per member. There are larger chuches in the state that sent less. Mr. Herbert, the pastor, must have been faithful in pesenting the causes.

Stevenson.—A council met Wednesday, March 18th, and recognized a church at Stevenson, the outgrowth of a Sunday-School started by the S. S. and P. S. The church was recognized with eighteen members of whom thirteen were received on confession. There is not a resident Protestant minister in Wahkiakum Co., but it is hoped soon to send one to Stevenson.

Clarkfork, Idaho.—This field has been held by the Free Methodists for some years, but they have practically abandoned it and Rev. S. H. Herbert of Hope has been preaching there two Sundays a month since July 1st, 1907. It is expected that a church organization will be perfected soon, a preliminary organization having existed for some time past.

Pasco.—After the councils at Stevenson, Underwood and Cliffs, Mr. Scudder and Dr. Greene went to Pasco where a church has been organized with 13 members. Rev. David Reid State Evangelist has been holding services here and canvassing the town and the church will erect at once a temporary structure and later a building costing about $5,000. Rev. W. L. Rowan of Colorado has been called and it is expected that he will soon be on the field. He will also serve Kennewick.

Cliffs.—Friday the 20th, marked the recognition of a church at Cliffs. This is a town only six months old on the new Portland, Seattle and Spokane R. R. Here five united on confession and four by letter. Here as at Stevenson and Underwood the church was organized by Rev. Mr. Hirshner of the S. S. and P. S. Much of the success of Congregationalism in Washington is due to the hearty way in which all the agents of the Home Missionary and Sunday-school societies co-operate. Every step of importance is planned jointly.

Spokane, Hillyard.—Since the coming of Rev. J. Lincoln Ellis the Hillyard church has taken on new life and is forging ahead. Sunday School and congregations are increasing and over twenty have been added to the membership since Jan. 1st. The Christian Endeavor has bought a new piano and the Sunday-school new hymn books. Mr. Ellis

has issued a very attractive and convincing leaflet describing Congregationalism and has sent it with an invitation to the people who are not attendants upon the services to a stranger's banquet. Over two hundred were present and thus the church people had an opportunity to become acquainted with many outsiders. The dinner was a decided success.

Seattle, Green Lake.—The Ladies' Aid has been divided into four sections with the immediate result of bringing many of the members into an active participation in the work of the society and with promise of increased efficiency. The first event since the change was a reception given by the Kenwood Circle to all the attendants of the church. This was one of the most enjoyable events of the season. The church has been reseated with opera chairs much to the comfort of the congregation and to the betterment of the appearance of the church. Every dollar was in the hands of the treasurer of the church before the chairs were off the freight cars and every bill was paid before the chairs were set up.

Seattle, Plymouth.—The Christian Endeavor Society gave a social at the Seamen's Home, March 20th. This is a regular part of their work. The Mission Study Class will take up Dr. Arthur Smith's new book "The Uplift of China" under the leadership of the assistant pastor, Mr. Edwards. A stereopticon was used in the Sunday-school March 22, to illustrate the work of the A. B. C. F. M. Miss Gage a former missionary at Marsovan spoke and a special ocering for Anatolia College was taken. Dr. Van Horn addresses large audiences every Monday, during Lent from 12:10 to 12:50 at the Grand Opera House. Mr. Fred. Butler has been singing, but was unable to last Monday being confined to his bed with a severe attack of tonsilitis. It is hoped he will be able to sing by Sunday.

Puyallup.—The new building was dedicated March 1st. This is a section of a larger building to be completed when needed, when this part will be used for the Sunday School. The capacity is 300. The basement when completed will have a seating capacity as large but will eventually be divided into kitchen, dining room, parlor etc. The church was started in 1889, by Rev. R. A. Beard when he was Home Missionary Supt. with 35 members. By reason of deaths, removals and the stagnation of the town the church did not increase in membership, but now that the city is growing so rapidly the prospects are very hopeful. The lots for the church were bought four years ago. Rev. A. S. Kinzer is pastor. The sermon was preached by Rev. E. T. Ford, D. D., of Tacoma, addresses were delivered by Rev. W. W. Scudder Jr., on "What Congregationalism stands for," and by Mr. Edwin Eells of Tacoma, on "Historic Beginnings." Other parts, Revs. H. B. Hindley of Tacoma and Samuel Greene. The musical was especially rich.

Puget Sound Congregational Club.—The seventieth meeting of the club was held March 25th, at Plymouth Church, Seattle, officers and committees for the year were elected as follows; Pres. Prof. Allen of the State University, Vice-Pres. G. W. Morrill of Tacoma, and A. J. Goddard of Seattle, Sec Rev. H. B. Hendley of Tacoma, Treas., W. E. Starr of Seattle. The Outlook paper was presented by Rev. W. W. Scudder, Jur. The address of the evening was delivered by Rev. S. M. Freeland on the topic, "The Significance of the Present Forward Movement in Regard to Temperance Legislation." The address was the outcome of a long life closely identified with the temperance movements in various parts of the country, and was drawn from a rich treasury of experience. An exceedingly interesting discussion followed, running through all of which was a strong note of hopefulness. The retiring President, Mr. W. C. Wheeler of Tacoma, announced that the next meeting would probably be held in the new First Church building of Tacoma.

A WORD TO THE SOUTHERN CALIFORNIA CHURCHES.

The State Benevolent Committee calls the attention of the churches to the circular letter it has recently addressed to them. The letter gives the apportionment of the secretaries of the benevolent societies acting with their advisors and your State Committee. We expect the churches to rectify our act by giving more than this minimum or in giving less, according to the grace of God in the abundance given us, and the power of the Resurrection in our poverty.

Your State Committee on Benevolence will again address the churches to petition their decision and reported organization.

Grace, mercy and peace to all our brethren in Christ! T. M. PRICE, Sec'y.

Highland, Cal.

OREGON LETTER.

By George H. Himes.

The First Church of Salem, after listening to Rev. P. E. Bauer for several weeks, were so well pleased with him that an unanimous call was extended to him to become the permanent pastor, and the call has been accepted. He is an alumnus of Pacific University.

The conditions at Pacific University, Forest Grove, are highly encouraging. The number of students is greatly in advance of the corresponding period last year.

Rev. Luther R. Dyott of the Portland First Church and Rev. Herbert W. Boyd of the Forest Grove church exchanged pulpits last Sunday.

The male members of the Forest Grove church have formed an organization to be known as the "Congregational Brotherhood," the object of which is to hold monthly meetings for the discussion of religious topics, for debates and literary programs. It is believed that such a movement will attract the men of the church, bring them into closer fellowship, and at the same time be the means of bringing many who are not members of the church into the congregation. Last Sunday evening this Brotherhood was addressed by Dr. Dyott, and next Sunday evening it will be addressed by Rev. Asa B. Snider, on "Europe as Seen in a Tour of the World." Mr. Snider is an alumnus of Pacific University.

The Hillsboro Church sustained a sad loss this week in the death of Mrs. Mary Anthony Hare, wife of Hon. William D. Hare. She was a cousin of the late Miss Susan B. Anthony and of ex-Senator Anthony of Rhode Island. She was born at Union Springs, N. Y., April 8, 1840, and was married to Mr. Hare April 8, 1893. She was always identified with church work wherever located, hence she will be sadly missed.

Last Sunday was an eventful day in the history of missionary work among the Indians in Oregon. On March 22, 1838, Rev. H. K. W. Perkins and Rev. Daniel Lee, missionaries of the Methodist Church, began preaching to Indians at that point. Near the place where the first mission buildings were erected there stands a column of basaltic rock, probably twelve feet high, upon which the missionaries climbed when preaching to the Indians. From this fact it was named Pulpit Rock. The formal ceremony of dedicating this column was the feature of the day, and its history is succinctly set out on an enduring copper tablet. The ceremony of unveiling the tablet was performed by Miss Grubb, a grand-daughter of Rev. Jason Lee, the first Methodist minister west of the Rocky mountains, who came to Oregon in 1834, and preached for the first time at the old Hudson's Bay Company's Fort Vancouver, on September 28, 1834.

Portland, March 28, 1908.

THE HOME

MA AND PA.

"I wish I had a lot o' cash,"
Sez pa, one winter's night;
"I'd go down South an' stay a while
Where days are warm an' bright."
He set an' watched the fire die
(Seemed lost in thoughtful daze),
Till ma brought in some fresh pine knots
An' made a cheerful blaze.

"I wish I had a million shares
O' stock in Standard Oil,"
Sez pa; "I wouldn't do a thing!"
Ma made the kettle boil,
An' mixed hot biscuits, fried some ham
An' eggs (smelt good, you bet!)
Fetched cheese an' doughnuts, made the tea,
Then pa—set down an' et!

"I wish I was a millionaire,"
Sez pa; "I'd have a snap!"
Next, from the lounge, we heard a snore;
Pa—at his ev'nin' nap!
Ma did the dishes, shook the cloth,
Brushed up, put things away,
An' fed the cat, then started up
Her plans for bakin' day.

She washed an' put some beans to soak,
An' set some bread to rise;
Unstrung dried apples, soaked 'em, too,
All ready for her pies;
She brought more wood, put out the cat,
Then darned four pairs o' socks;
Pa woke, an' sez, "It's time for bed;
Ma, have you wound both clocks?"

—Mary F. K. Hutchinson.

A DOMESTIC INJUSTICE.

Does the average Christian husband think as highly of his wife as he does of himself, or love her as he does his own body? Is not his idea of the worth of woman essentially pagan? Does he not think of her in comparison with man as weak, delicate and inferior? Is he not frequently found cultivating her as an ornament, a luxury, a toy, rather than a strong, independent intelligence complementary to his own?

Those who are in a position to observe the domestic relations of a large number of people express surprise that so many virtuous and intelligent men make such selfish and thoughtless husbands. They provide well for the household; they dress their wives decently, even handsomely; they call the doctor promptly when sickness threatens, but do they not fail to yield the wife a fair measure of regard in respect to the financial aspect of the partnership? As a home-maker and mother the wife is valued by man and regarded as a helpmeet for him; but she is often denied participation in his business plans and the handling of any considerable amounts of money as well. Is she incompetent? Why should she be left untrained?

The pocketbook furnishes a touchstone for the testing character. Do men who protest a fine and enduring brand of love for their wives pay as "big" as they talk? Let none of my women readers embarrass themselves or their husbands by feeling that they are called upon to answer this question with an audible monosyllabic. But, honest now, just inside of yourself as you consider it, how many of you ever see any part of the wages or incomes your husbands are supposed to earn without asking them for it? Last time you needed five dollars you requested ten, not because you are deceitful and possess a lying tongue by nature, but for the substantial reason that you knew from hard tutelage of experience that the "head of the house" would growl at expenses, plead poverty, slow collections, and grudgingly give you half the amount asked for. That's it. Sometimes, have you felt impelled by the exigencies of the situation and your fear to speak to him openly about a matter that always provoked unpleasantness between you, to steal money from his pocket? To what depths of sin and shame have his lack of fairness, candor and feeling plunged you? Oh, the humiliation of many glorious women with respect to the money matters that are as much theirs as their husband's concern! It is a rank, intolerable and immoral situation. Who has not observed the spoilation of widows who came into the possession of large property interests on the death of their husbands, simply because they had been given neither insight nor discipline in the handling of their business affairs while they lived.

Of what avail is it, Mr. Stingyman—or, perhaps the more courteous epithet would be Mr. Inconsiderate—of what avail is it to lay up $25,000 for your wife to inherit at your death if you allow her to practice investment and economy with only 25 cents a week while you live? Your fears that your hardly earned fortune will be dissipated in folly are the forecastings of logic based upon the business method you have adopted and pursued in your domestic relations.

Scores of men would be better off today if they had counseled with their wives over their business affairs. Dozens of them would have been saved from unjust practices in the market had they consulted with the loyal wife whom God gave for just this kind of assistance. Is it not preposterous to think that any self-respecting man will marry a wage-earning woman, cut her off from an independent income in that act, shut her up to the rearing of his children in a house he has built for the purpose, and then never even offer her an equal share in the ownership and responsibility of his wealth? Yet, are there not women of your acquaintance who suffer from this domestic injustice? Dun and Bradstreet's know vastly more about their husband's financial standing than they.

Husbands, you ought to love your wives as much as you do yourselves, and give them a chance to live happily, proudly and self-respectingly with you as helpers all the days of your lives. Success in marriage is secured only in the mutual development of both parties toward a great unity of interest, trust and affection. And so, as a poet puts it:

"Two heads in council, two beside the hearth,
Two in the tangled business of the world,
Two in the liberal offices of life."

—F. E. Miller in The Standard.

THE MANLY MAN.

The world has room for the manly man, with the spirit
of manly cheer;
The world delights in the man who smiles while his
eyes keep back the tear;
It loves the man who when things go wrong can take
his place and stand
With his face to the fight and his eyes to the light, and
toil with a willing hand;
The manly man is the country's need, and the mo-
ment's need, forsooth.
With a heart that beats to the pulsing tread of the
lillied leagues of truth;
The world is his, and it waits for him, and it leaps to
hear the ring
Of the blow he strikes and the wheels he turns and the
hammers he dares to swing;
It likes the forward look in his face, the poise of his
noble head,
And the onward lunge of his tireless will and the
sweep of his dauntless tread!
Hurrah for the manly man who comes with the sun-
light on his face,
And the strength to do, the will to dare and the cour-
age to find his place!
The world delights in the manly man, and the weak
and evil flee
When the manly man goes forth to hold his own on
land or sea!

—American Israelite.

EXCELLEST THEM ALL!

There are wise women, sprightly women, fashionable women, scholarly women, eloquent women, literary women, pretty women, handsome, loving and lovable women; but the most valuable, the most indispensable, the most womanly woman is the home woman. All the others the world could afford to lose. great as the loss would be, better than to lose the home woman. Without her the most ennobling feature of social life could not be. Without her the true home could not exist. Without her there would be none of the strong ties, the endearing loves, the tender sweet affections that bind parents to children, children to parents, and render the memories of the old homestead so endearing, so subduing all through our after life. Of the home women it may well be said, "Many daughters have done virtuously, but thou excellest them all."

Young People

THE BOY AND THE BIRD.

A writer in Appleton's magazine gives an experience which a boy had after wounding a grouse. We give the article in part:

"The bird at which the boy had fired thrust down its legs and wabbled as if about to fall; then recovered itself and flew on, its legs dangling. A chance shot had apparently broken its back, paralyzing its legs, but leaving it still strength enough to fly a certain distance. Trained hunter as he was, the boy watched the wounded bird, and marked the exact spot where it finally dropped, just at the edge of the cornfield, half a mile away.

"'I think I'll go after it,' said the youth.

"'Nonsense,' said Luther, 'it's a half mile away, and you have all you want without it.'

"'But the bird is wounded. I hate to have it lie out there and suffer.'

"Oh, it's probably dead; or if it isn't, some skunk or weasel will kill it tonight. Come along.'

"It was nearly sunset, and the youth was tired after the long tramp of the day. It would be a long trip over to the cornfield for weary legs—and then perhaps to find the bird dead. Already it was suppertime at home, and he had a hunter's appetite. So he allowed himself to be overpersuaded, and the two tramped homeward.

"But the grouse that had fallen over in the cornfield was not dead. Nor, as it chanced, was its wound of a kind to produce speedy death. The injury did, however, render the bird utterly helpless. Once it had dropped to the earth it could not rise again. Nor could it move about on the ground, for its legs were paralyzed completely. It lay on the bare earth, sheltered by the cornstalks from the eyes of hawks, and where there was not much danger that a maruding beast would find it. But there was no food at hand. It was doubtful even whether the bird would be able to sip a few drops of dew from a cornstalk to quench the thirst that its wound must develop.

"Quite obviously fate had marked the grouse for a lingering death of torture. Its wound, already painful, must become more so with the lapse of time. Insects would come in phalanxes to pester it. Hunger and thirst would add their modicum of agony. The greatest mercy it could hope for would be the coming of some skunk or weasel, as the hunter had suggested. to put it out of misery. But no such messenger of speedy death chanced to come that way."

The following Sunday morning the boy went to church. The writer says:

"The youth's soul was undergoing development in that half hour. He was making one of those short cuts from point of view to point of view. He was passing (little as he realized it) from the barbarian-hunter stage to a plane of broader sympathies.

"All through the lesson he sat brooding the same thoughts, and as he left the church the idea of the wounded bird had taken full possession of his mind. Instead of going home, he set out for the field where he had shot the grouse. He believed he might find the bird even yet. At least he would try.

"A good memory and a keen eye enabled him to go about the point of the field from which the grouse had flushed; and over by the cornfield he noted the exact point (marked by a peculiar fence post) where the wounded bird had gone down. He went directly to it, and had scarcely entered the cornfield when his dog came to a point. There ahead on the ground lay the bird, stretched at full length. It made no effort to escape as he came up. It was too near death to fear him or anything, its eyes half closed, its bill agape, as it feebly gasped for breath.

"In an instant the youth was on his knees beside the bird, a great lump in his throat, his eyes staring as if they would start from their sockets. The meaning of it all came to him, with the force of a blow. Mechanically he brushed away the insects that gathered about the wound in the bird's back. He stroked the soiled plumage tenderly. He found himself calculat-

ing the hours that the grouse had lain there suffering. It had happened Wednesday and this was Sunday—twenty-four, forty-eight, seventy-two, about ninety hours; yes, fully ninety. What a cruel stretch of torture! The youth recalled an occasion when he had had a toothache for two hours that had seemed interminable; and the meaning of that ninety hours of pain came home to him yet more vividly. In an agony of remorse he knelt there, thinking, thinking. He closed his eyes; and when he opened them, a few minutes later, the grouse had ceased to breathe.

"The youth rose suddenly and walked to the verge of the cornfield. He selected a spot in a fence corner, and began to dig a hole. The ground was hard, and he had nothing but his knife and a piece of stick to aid him; but he persevered the more stubbornly as his fingers became sore from digging. When the grave was deep enough, the youth went after the body of the grouse and took it up very tenderly, as if so much of suffering had given it sacredness. He laid the poor thing carefully in the ground, smoothing its every feather. Then he resolutely scooped in the dirt till the grave was filled.

"It was a thoughtful youth who walked slowly homeward across the fields that autumn day. He was asking himself what right he had to inflict such suffering as that. What manner of friend to the birds was he that could wish only to kill them? What pleasure could he get in future in shooting always with the possibility of re-enacting the tragedy of the cornfield?

"Long before he reached home the youth had made up his mind. He knew that he should never shoot his gun again. He had entered a new phase of life. The desire to kill was no longer strong in him. The instinct of the hunter had left him forever."

A MOTHER'S PRAYER.

"God bless and keep my little boy,
Guard body and guide mind;
Mix not his gold with base alloy—
Dross of the worldly kind.

Oh, lay on me the care and pain!
Spare him a little while;
The heartease ne'er will spring again
Which blooms now in his smile.

Roll not the years too fast, O God!
I fain would longer keep
This tousled head which now doth nod,
Finding the way to sleep.

And let not time with foot roughshod
My few small charms destroy;
For there be years to come, O God,
When I must woo my boy.

Lend sweetness to his mother's voice,
To charm his critic ear;
For siren songs will court his choice
As manhood draweth near.

Only the tender years are mine—
Ah, stretch their shortening span;
Make him, O God, a Man!"

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One thing I noticed, as more common in Christiana than in any other city I have seen, was the provision for the birds. From scores of windows and from many of the trees of the parks are hung in winter little sheaves of oats or other grain, to which the birds may help themselves at their pleasure, and they were not slow to improve their opportunity, as I noticed.—Rev. Francis E. Clark in "Our Dumb Animals."

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